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THE  
KOREA MISSION  
FIELD



LOVISA HOLMES NORTON HOSPITAL, HAIJU, KOREA

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# THE KOREA MISSION FIELD

VOL. IX

DECEMBER, 1913

NO. 12

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

EDITOR.—Rev. ALLEN F. DE CAMP.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

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## NOTES AND PERSONALS.

One of the latest additions to The So. Presbyterian Mission, was a little daughter born to Mr. and Mrs. L. T. Newland, in September.

Mr. Engel, of Fusanchin, writes, that a little girl, Elsie, arrived at his home on the 15th of October.

A happy husband writes, "Mrs. Harrison has made a fine recovery and is practically restored,—no organic trouble of any kind. I think we would be safe in returning to Korea this Winter, but to make assurance doubly sure, we will wait till Spring. We are anxious to get back to Korea. All news from that land is eagerly awaited. We are very anxious to get the statistics for the year ending the 30th of last June, for the whole of Korea.—W. B. HARRISON.

A happier husband avers, that the youngest and handsomest member of the Songdo Station arrived in the Gamble home, September 30th.

A still happier husband, Roy S. Smith, M.D. sends tidings with instructions, to wit, "Please add to the names of the children in the prayer calendar, Robert and Roger Smith. These TWIN boys came to our home, day before yesterday (Oct. 16th) Mother and sons are doing finely."

Rev. A. W. Wasson has been welcomed back from his year's furlough, to his post in the Anglo Korean School, in Songdo.

Mrs. C. C. Owen and children, accompanied by Miss McClelland of Pittsburg, Pa. have arrived from furlough in America. Miss McClelland will be teacher of the foreign children at Kwangju.

---

Mr. and Mrs. Crane are new missionaries in the Southern Presbyterian mission, and will be located at Soon Chun Station.

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Of the So. Methodist force, Rev. C. T. Collyer, who has returned from furlough, has been appointed to Wonsan.

---

Rev. and Mrs. Bert A. Powell, new missionaries, who arrived in time for the So. Methodist annual meeting, are appointed to Choon Chun.

---

Rev. and Mrs. J. R. Moose, have been moved from Songdo to Seoul.

---

W. C. Mayes, M.D. has been reappointed by the Board, and is expected on the field soon, to take up the work at Choon Chun, vacated by Dr. N. H. Bowman who was recently transferred to the staff of Severance Hospital.

---

Miss Agnes Graham, who is now at Songdo, and the two daughters of Dr. and Mrs. Hardie, are the young women sent out this year, by "The Woman's Council."

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Please announce in The Korea Field, that a daughter was born to us on October 6th, named Nellie Pearl Mackenzie.—J. N. MACKENZIE.

---

The Father and Mother of Rev. C. L. Phillips, of Pyen Ygang, are expected soon to arrive in Korea, with the intention of spending some time, possibly several years, with their son.

---

Rev. and Mrs. Toms of Seoul, announce the birth of Frederick Burton October 29th.

---

A daughter Gweneth was born to Rev. and Mrs. John Thomas, of Seoul, October 30th. A little sister remarked, "Now my mother won't have to give away any of my clothes, she can keep them all for my baby sister!"

---

Mr. McCune writes, Sept. 27th—We have had a fine trip. Will reach Pa. Monday night. Poor mother has been waiting day by day and now there are only two more days to wait, America is O. K.—the "sore heads" to the contrary. We are finding some of the best of God's people we have ever known. I rather think it is a matter of what you are looking for. You know the story of a man



who went to India to hunt tigers who said there wasn't a missionary in the country doing anything. I think it is the same way about America. God's people are in abundance and are fighting Satan hard. I am glad to help in the conflict. An enjoying life immensely here.

Hope you are all well. We are all in fine health. Love from all of us to all of you.

## EDITORIAL LETTER.

A French proverb affirms, "The unexpected always happens," we are very sure that the unexpected *often* happens, and that this occurred when the writer was chosen by the Federal Council, associate editor of "The Korea Field." It occurred again, soon after, when his associate, Mrs. Underwood, a person of long and large experience as editor, resigned, assigning the very adequate reason that her impaired health rendered it absolutely impossible for her to coöperate in this work, with any associate outside of her own home. Thus the new editor found himself suddenly very much alone, seated solitary, and for the first time, in an editorial chair! A recent commer to Korea he was acquainted little with "The Field" and less with the writers for it! What should be done? Mrs. Underwood was very kind, saving, "Go right along and do your duty; though I cannot assume any responsibility, because of physical debility, I will gladly help you in any way I can!"

A close second to the former editor for inspiration, was our business manager, Mr. Gerald Bonwick. The words of these two people, who had had most to do with the magazine in the immediate past years, encouraged "the solitary" to look prayerfully upward when he was unexpectedly rewarded by a vision of three hundred Korean Missionaries, *earing* forward, smiling, and each waving a pen toward him and exclaiming in chorus, "Dont you understand? We are all here, every mother's son and daughter of us, and we solemnly pledge to you ourselves and our pens, for *we* are your associates!" Thus satisfactorily was my prayer answered, and I at once and gladly, consented to become editor in chief. I wish now to utter a few words to two groups.

### I. TO MY THREE HUNDRED ASSOCIATES.

Dear fellow workers in "The Korea Field"; as my predecessor gave to me, so I pass along to you, as our watchword, the ponderous, because golden word, DUTY! Trafalgar Day has recently been celebrated in London more enthusiastically than ever. The vital words which shall forever be associated with its hero, Nelson, are these, which inaugurated that momentous naval battle, and were signalled from the flag ship, "England expects every man to do his duty!" I give you a better message than that, viz. "Our Christ and the World's Christ, expects every man and every woman on the staff of 'The Korea Field,' numbering three hundred to do his and her full duty!" What must we do?

*(I) We Must Improve our Magazine.*

Do we by this statement reflect upon our predecessors? By no means: quite the contrary! The last editor improved on her predecessors. Did not all preceding editors adopt wise measures for the conduct of this paper? Are not wise measures vital? Do not vital things grow if they are given a chance? Do not things which grow have seeds within themselves—many seeds!—which replanted will also grow and multiply? Is there not such a thing as budding and grafting fruit trees for their improvement in quality? Well, *that* is what we mean! None more than our predecessors in this office, would deplore our taking any other view! Know then that first of all, it is our bounden DUTY, to seek to improve "The Korea Mission Field!" Doing our duty involves that.

*(II) We Must Magnify Our Office!*

Contributions for religion in the United States, too often take a paltry residuum after all other needs, and some luxuries, have been abundantly supplied. So our magazine may suffer, if we are not upon our guard—will take what of strength and time are left when we have spent ourselves along other lines! Such action, I believe to be mistaken, and disastrous to the mission cause. Two weeks ago I met one of our leading evangelistic workers nearing his home—He had left his horse with a servant, and with a heavy blanket folded across his shoulder he was slowly working up the hill, the very picture of jaded weariness! I asked, "Can you furnish me with an article on such a subject within ten days?" (I having first apologized for thus blocking, for a moment, his entrance into his home). His prompt reply was, "surely I can and I will." I probably seemed somewhat surprised by his responsiveness, for he at once added, "I accede to your wish thus promptly, because I consider that we missionaries of Korea, are as sacredly bound to support our magazine, as to perform *any* other duty!"

I believe that this brother was emphatically correct in his position! Consider it for a moment, and see! What, next to the abiding presence of the Savior with us, do we more need for our success, than reinforcements of men and of money. If only our three hundred workers in Korea might become a thousand or three thousand, with adequate money backing for salaries and equipments, would not that, look like the day dawn of success in this land? "Surely," you say. Well, whence come the reinforcements? From the home land, of course. And what is our point of contact with that land? It is our magazine, "The Korea Mission Field." Is it the part of wisdom to weaken by neglecting this vital cord of contact, should we not rather be more faithful to its healthful vigor than to ANYTHING else? Someone may answer, "I will pray God to bless the magazine, and that is all that I can take time to do!" "The answer is," Have you not yet learned, that God has determined to do nothing *alone* for you or for any Christian, if it is a thing which we can

help him do by practical, intelligent coöperation? Therefore we MUST all magnify our office as editors.

(A) Furnish "Copy" When It is Called for.

I am pastor of "The Union Church of Seoul." I once asked a missionary physician to supply that pulpit. He readily assented (and he was a good preacher, too) He noticed my questioning look of surprise, as the other man had done, and explained by saying—"I long ago made it the rule of my life never to excuse myself from doing anything my pastor, or anyone else who was set over me, asked me to do, if I could possibly avoid it!" Let me tell you, that man is a success in everything he undertakes, pre-eminently so! Now, "A word to the wise is sufficient"—"Go and do thou likewise!" You are hereby notified, every one of you, 300 people, that the editor in chief, requests "copy" from *each* of you, SOON!

(B) Furnish GOOD "Copy!"

Good "copy" is produced by thought. A famous painter was once asked, "With what do you mix your colors?" His answer was, "I mix them with brains."

It takes more than brains to make such good "copy" as we need. It requires LIFE! Brains will never save the world! The world is overworked with brains, brains which are overworked, and so, inflamed, and produce "swelled head!" Brains are of account as they are healthy-throb normally with pulsing life! You are not asked to furnish long articles, but vital facts and truths, fresh out of your own life and heart! That is the thing, and the *only* thing that will appeal with force to the other fellow's heart and life!" for, "As face answereth to face in water so the heart of man to man." As an oyster can make a better shell for itself than all the artificers of earth, if only the oyster is *alive*; so your brains as they are alive with vital love, will formulate just the sort of article or statement that will be most helpful to the homelander.

Please give me many short, bright, strong and tender things as they meet you every day. Do not trust to your memory to recall them, but jot them down in your note book and post them off to us in the rough, we will attend to the rest. If while itinerating, your vicious pony kicks you, and you "see stars," God may flash on you a compensating revelation. Tell us about both, especially the last. If your native helper astonishes you with some simple act of faith—or your native carrier, as did A. A. Pieters' recently, demonstrates, unconsciously, that he really ranks with the noblest saints of the ages—tell it out to us, for our comfort and spiritual furtherance! Give us vital "copy," that planted in human minds and hearts, will grow.

## II. I WISH TO SAY SOMETHING TO OUR CONSTITUENTS, OUR READERS AT HOME.

We appreciate you very highly, indeed, and with your consent wish to appoint you our helpers at large, which means, our large helpers!

First of all, assist us in connection with this magazine. Subscribe for it. You do so now, what else? Subscribe for several copies, and place them among Your friends who are likely to become interested. Make suggestions to us for the improvement in form and matter of the periodical. Tell us what you think is good, what faulty, and how it may be bettered, in the paper. Write to us of the thoughts that arise in your hearts, and the questions you wish might be answered, touching Missions. We chiefly prepare the magazine for you; cook for you, so to speak. Send us your preferred "bill of fare."

Secondly, Assist us in solving our great hemispherical problems!

Korea is at the pivotal point of the Orient. With Japan Proper east of us, the Phillipens to the south, and China on the west, we are at the very heart of things! Vast interests impend, affecting the vital welfare of hundreds of millions of our fellow men! Mighty problems press for solution which only the Christ can solve. Great China is struggling to get on her feet and in an upright position, and is beseeching Christians to pray for her! Things are moving and moving swiftly—they are in flux, but may soon harden. The door of Opportunity is wide open, approachable from every quarter, shall we not enter it? You have sent us hither and God has greatly blessed our efforts! From our vantage ground as watchmen, we send you back the word, "Help us!" Do you ask, "How?" We answer, "In every possible way, but chiefly by your prayers." Pray first for us that we may be wholly faithful, because "strengthened with might by His Spirit in the inner man, and fitted to do his will;" and then, pray "the Lord of the harvest to send forth laborers into His harvest" here, which is so fully ripe!

## THE FEDERAL COUNCIL.

The Second meeting of the Federal Council of Protestant Evangelical Missions was held in the Central Presbyterian Church in Seoul on Friday and Saturday, September 12th and 13th. The prompt business—like procedure which characterized the sessions, proved that no mistake had been made when two years ago it was decided to change the constitution of the General Council, and make it a delegated body. Each mission is entitled to send one fifth of its membership as delegates, and the meetings of this year, and last, have proven that all the missions represented have much more interest and confidence in the proceedings than when the membership was unlimited.

For the benefit of those who have come to Korea within the last few

years, and consequently may not be acquainted with the reasons for the establishing of a Council of the Protestant Evangelical Missions, I will trace, briefly, the history of its development. Up to the year 1905 the subject of definite territorial division and other subjects of vital importance to the common work, had remained without any definite policy being agreed to between the defferent missions working in Korea. In the Spring of 1905 the first definite territorial division was agreed on between the Presbyterian Mission of the U. S. A. and the Methodist Episcopal Mission regarding the territory in the North Pyen-An Province and the adjacent territory of the South Pyen-An Province. The transferring of Churches, and all other adjustments, were carried out so satisfactorily that hope was given that a general policy of territorial division might be adopted for all Korea! There was much enthusiasm, and many dared to believe that the Presbyterian and Methodist bodies could take steps for the formation of one Church of Christ for all Korea. To foster and conserve this sentiment, the General Council of Protestant Evangelical Missions was organized in the fall of 1905. The hope of forming one Church has not been realized, but other things of great importance have been. The most far reaching in its results was, no doubt, the division of territory between the Presbyterian and Methodist Episcopal Missions which was fully completed in September 1909. By this great act waste of force and causes for endless confusion were eliminated, and we were able to present a solid front, as practically one body. In the transferring of large bodies of Christians, and the arranging of the details of such a momentous step, the outcome has proven that God led in this great movement. In the year 1905 and following, we arranged for common Sunday School lessons, Common Hymnal, Common paper in English, and, for a while, arranged for one periodical in Korean to meet the needs of the whole church. A (Prayer) Calendar has also been issued each year, which is much appreciated.

After the consummation of the territorial division there was some question, that now that the most important questions were settled, would the continuation of the General Council be practical? The majority felt that it was necessary as a clearing house for all the larger questions of inter-missionary interest. However those who were determined to keep the Council going, felt that some change would have to be made for the meetings were not well attended, and there was an element of danger in a body not definitely organized with a delegated membership responsible to their respective missions for the transacting of business. As the result of much thought, the General Council of 1910, appointed a committee, of which the writer was Chairman, to take into consideration the changing of the constitution and the organizing of Council on a delegated basis. This committee reported to the meeting of 1911, and a constitution was adopted making the body a delegated one, to be known as "The Federal Council of Protestant Evangelical Missions in Korea." This constitution was sent down to the missions forming the Council, and was ratified, by which act the General Council passed into the Federal

Council, which held its first, meeting in 1912. Each mission sends up one fifth of its membership as delegates. As now organized the Federal Council is destined to fill a large place in the life of the Korean Church, during the days to come.

The officers for the ensuing year are: The Rev. W. G. Cram, Chairman. Mr. F. M. Brockman, Vice-Chairman; the Rev. J. F. Preston, Secretary; the Rev. F. M. Gamble, Statistician; and the Rev. S. A. Beck, Treasurer. One of the most important and pleasing features of this year's gathing was the reception of Rev. Dr. J. C. C. Newton of Kobe, who came as a delegate from the Federated Missions of Japan. His cordial words were deeply reciprocated, and the Rev. Dr. S. A. Moffett, and the Rev. W. A. Noble were appointed to represent us at the Council of Federated Missions in Japan, which will meet in January. We are also to have large space in "The Christian Movement"—an annual volume issued each year by the Federated Missions of Japan, which gives much information touching all aspects of the religious and social life of the people, and the progress of the Church. We believe that the drawing together of the Churches of the Japanese Empire in this fraternal way, will result in great good. The Federal Council also cordially welcomed Rev. Dr. D. S. Spencer of Tokyo who, returning from furlough, remained over in Seoul to attend our meetings.

C. D. MORRIS

## DEDICATION OF THE NEW HOSPITAL AT HAIJU.

Friday, October 10th, was a red letter day in the history of our work at Haiju, where the fine new building known as the "Louisa Holmes Norton Memorial" Hospital, in honor of the mother of Dr. A. H. Norton, and the first institution of its kind in the M. E. Mission in Korea, was dedicated to the service of God and of the Christian Church.

The day had been appropriately selected for this occasion, since it was the birthday of the late Mrs. Norton. To quote from "The Seoul Press." The Hospital is a well built nicely finished structure of brick, about 37 by 57 feet—two stories with a basement. It contains a large waiting room, treatment and consulting room, and public wards; smaller drug room, operating room, private treatment room, and private wards, all very conveniently arranged."

We had the privilege of welcoming as guests from other stations, the following—Dr. H. C. Whiting from Chairyung; Dr. A. F. Hillman, Rev. D. A. Bunker, Mr. O. A. Weller, Dr. J. D. Van Buskirk, and Rev. S. A. Beck, from Seoul; Dr. Rosetta, S. Hall, Dr. E. D. Follwell, Rev. C. D. Morris, and family, from Pyëng Yang; Rev. and Mrs. B. R. Lawton, from Chemulpo; Rev. W. C. Swearer, and Rev. Corwin Taylor, from Kongju, and Rev. G. M. Burdick, from Suwon.

A large awning, mats, and seats, were arranged on the ground in front of the building, its porch serving as rostrum. About thirty special Japanese guests were present, amongst them being the Governor, vice-Governor, the public Procurator, Dr. Soda, of the Government Hospital, and other public officials. There was also in attendance, a number of prominent Koreans, in addition to our church officials, members of the congregation, etc. We were sorry that Bishop Harris, who was expected, could not be present, being detained in Japan. Congratulations were received from him by cablegram. Rev. C. D. Morris, district Superintendent, presided, and after singing "Come thou fount of every blessing," Rev. Corwin Taylor led in prayer. Dr. H. C. Whiting read a portion of scripture, and the pupils of the boys' and Girls' School sang, "All hail the power of Jesus' name." Mr. Morris in a few well chosen remarks introduced vice-Governor Tanaka, who delivered a short address (interpreted) Governor Chyo had only just returned from Seoul and was not prepared to speak, but appropriate speeches were also delivered by Public Procurator Ujina, and Dr. Soda of the Government Hospital. The Native pastor, Hong Soon Tak, also spoke for the Haiju Church, and Han Won Gin, Dr. Norton's chief assistant, gave a brief history of medical missionary work in Haiju. After the dedicatory prayer offered by Rev. W. C. Swearer, the proceedings closed with the singing of the doxology, and the pronouncing of the benediction by Rev. D. A. Bunker. All were then cordially invited to partake of tea and refreshments, served by the ladies of the station.

All this is very easy to write about, but what has made it possible, the hospital an accomplished fact, has meant days and weeks of thoughtful planning and labor. For the guidance and inspiration given to Dr. Norton, and for the talents consecrated to God's service, we give Him all the praise.

A happy party met later round the supper table in Dr. Norton's hospitable home, where a beautiful picture of the "Louisa Holmes Memorial," taken by Mr. Reppert, was placed with the name card, as a souvenir for each guest.

After supper and some introductory remarks by Mr. Weller, short speeches were delivered as follows, Mr. Morris acting as toast master

Being Grandpa .....	Dr. Whiting.
Reminiscences.....	D. A. Bunker.
W. Y. M. S. ....	Corwin Taylor.
Parent Board .....	Miss Beiler.
Future of Medical Work .....	W. C. Swearer.
Women's Suffrage .....	G. M. Burdick.
Ideals in Medical Missions.....	Dr. Follwell.
Should Missionaries have hobbies? ....	S. A. Beck.
The Value of Furloughs .....	Dr. Hall.
The Haiju Chronicle .....	N. D. Chew.

Further comment on these will surely be needless—imagination should easily supply the rest.

The ordinary meeting of the finance committee had very aptly been arranged to meet at Haiju on October 9th, and as one result of this meeting, the site for the long talked of new church was finally decided upon, and permission given to excavate for foundations with a view to building in the Spring. All our friends, we are sure, will rejoice with us in this.

JANE BARLOW.

## THE ANNUAL MEETING OF THE KOREA MEDICAL MISSIONARY ASSOCIATION.

SEPT. 30TH TO OCT. 2ND, 1913.

AT SEVERANCE HOSPITAL MEDICAL SCHOOL, SEOUL.

The annual meeting of our K.M.M.A. this year was one of the best if not the best that we have ever had. There were in all, twenty five of the medical missionaries of Korea in attendance, the roll call being responded to by the following:—Drs. Avison, Ludlow, Mills, Bowman, Van Buskirk, McClaren, Norton, Daniel, Sharrocks, Wells, Bigger, Hall, Cutler, Stewart, Purviance, Borrow, Weir, Laws, Follwell, Ross, Oh, Russell, Reid, Hillman, McMillan.

The new officers elected for the coming year were. President, Dr. Sharrocks, Vice-President, Dr. McLaren; Secretary and Treasurer, Dr. Mills, Editor, Dr. Ludlow.

A new feature of our meeting this year was the inviting of representative Japanese physicians to convene with us, and address the meeting. The following were present.

*Dr. Yamane*, of the Department of Sanitation who spoke to the meeting outlining the policy of the Government in regard to public sanitation, the control of Medical Schools, and general medical practice.

*Dr. Moriasu*, Professor of Practice in the Government Medical School who addressed us on the subject of Amoebic Dysentery, and showed us some very interesting specimens illustrating the damage that these little organisms sometimes commit in the human body.

*Dr. Hamioka*, who gave us greetings from *Dr. Fujita* the Surgeon General of the Government Hospital and Medical School in Seoul, who was not able to be present with us; others present were as follows:—

*Dr. Sato*, Dean of the Gov. Med. College in Seoul, and chief of the Military Hospital at Ryusan:

Drs. Sakai, Uno, Weimura, Watenabe, Kono, Iwamoto, all being teachers in the Medical College and three military attaches of Dr. Sato's staff.

Among our visitors was Dr. Frame of E. Persia a medical missionary of some years experience in that interesting country.

He spoke of the great prominence given to the medical work among the missionary societies at work in Persia, and the power this branch of the missionary effort manifested in getting hold of the people. He said



that the policy in Persia was to man the Mission hospitals with two or more physicians each, and to provide an equipment in every way up to date.

The third session was given to the consideration and discussion of a Paper by Dr. Reid, who presented a Comparative Study of the Medical Missionary Plants in Korea and suggested that a committee be appointed to draft a policy for our medical missionary work in Korea.

Drs. Avison, Daniel, Follwell, McClaren. Mr. Millan, Weir, and Reid were appointed a policy committee to consider these matters, and report at the spring meeting of the K.M.M.A. The committee however was instructed to at once bring in resolutions covering several features brought out in the discussion of Dr. Reid's paper upon which the mind of the body was already made up definitely. These resolutions were therefore brought in and carried unanimously with some slight corrections in the wording, and are embodied below as passed.

Dr. Hall of Pyeng Yang read an interesting paper on the treatment of women in the Dispensary, in which she specially brought out the untold sufferings of the Korean woman resulting from their utter ignorance of the simplest laws of life and the needless anguish caused by some of the burning operations of the old fashioned native physicians.

Dr. Follwell read a paper on Epilepsy in Korea and Dr. Avison presented to the meeting a table full of the various native foods suitable for feeding to the sick, and explained how they were made; and Dr. Oh, also added some very helpful explanations, on this exceedingly interesting topic.

Dr. Weir's paper on Korean Fevers was followed by a very interesting discussion in which was brought out, among other things, that Relapsing Fever was carried from person to person by the louse—bed bug, and mosquito, but that strangely this was not carried as one would suppose by the bite of these insects, but by their being crushed on the skin, and then the germs spread over the surface being rubbed into small excoriated places by scratching.

Neo Salvarsan has been used a good deal at Severance Hospital in the treatment of this disease, and many good results are reported.

Dr. McClaren gave us a very instructive description of a splint used in the treatment of tubercular hip joint disease, and suggested that the small cost of the apparatus and the ease of its manufacture made it entirely practicable for extensive use in Korea, where this disease so greatly abounds.

The resolutions adopted by the Association were as follows:—

- i. In view of the fact that the establishment of medical work in many places in Korea by the Japanese government, has caused some to think that this might seriously affect our medical missionary institutions, even perhaps to the extent of rendering the continuance of our work unadvisable, or at least to the point of making it unwise to plan any further enlargement of the present staff and equipment:

Be it therefore resolved that it is the unanimous opinion of the Korea Medical Missionary Association, in annual meeting assembled, that not

only does the Japanese medical work not lessen the amount of our work, but it greatly increases the urgency of a more efficient manning and equipment of our medical missionary plants in the speediest possible time; and our conviction is, that the day when medical missionary work in this country can cease, is still hidden in the future.

Our conviction is based on the following reasons:—

1st. We believe that no amount of free medical treatment unless conceived and carried out in the Spirit of Christ, can in any way remove the responsibility of the church to care for the bodies of men, and that any religious body ignoring this duty, fails to be worthy of the name of Christ. We know also, that the Christians of Japan profoundly regret the cessation of medical missions in that country, and we realize moreover that the day of easy evangelism has passed, and that medical work will be in the future, more than ever, essential for access to the people of Korea.

2nd. The attendance on our medical missionary plants during the last year, taken as a whole, has been the largest in our history, and greatly increased over the previous year.

3rd. The coexistence of large well staffed and well equipped Government hospitals in some of our largest stations has not appreciably affected our work, for any length of time.

4th. The raising of hygienic and medical ideals resulting from the Government work will eventually educate the popular mind to demand the best equipment in our mission hospitals, etc., and if this is not met will discredit our work by comparison.

5th. The sustained effort on the part of the Government to drive out the old style Korean medical practice, together with their hearty support of Western medical science, will undoubtedly create a demand for treatment in our mission institutions, far exceeding that of the past.

II. In the matter of the proper manning of our medical institutions in Korea, we cannot insist too strongly upon the necessity of manning our mission hospitals with at least two missionary physicians and one trained nurse, and until this is accomplished, and proper equipment provided, we are decidedly opposed to the opening of new stations which will demand the establishment of a new medical work.

III. Resolved, that it is the opinion of the K.M.M.A. that in every station where two or more missions are at work, every effort should be made to bring about a union of the medical work, so that there should be only one medical plant thoroughly manned and equipped, rather than two or more plants inadequately manned and equipped.

W. E. REID.

## UNION BIBLE CLASS, SEOUL.

Another step toward our goal, correlation of work, was taken on the eighth of October, when the women of the Methodist Episcopal Church, and the Methodist Episcopal Church South gathered together in a union Bible class, a quickly projected plan, which proved in every way most satisfactory.

The class convened in the M. E. Church chapel at the rear of the Y.M.C.A. building. After devotional exercises the five classes were dispersed to their appointed class rooms, where each class had two periods of Bible study, one period of hygiene, and one period of singing. Eleven foreign teachers gave from one to two hours of their time daily to this work. One hundred and eighty women were enrolled, and one hundred and fifty regularly attended. They studied well, doing credit to both themselves and their teachers, seventy-two receiving certificates.

During these ten days, evening services were conducted by O Moksa of the M. E. Church—whose convincing talks brought them face to face with their duty toward God and man, and their privilege in service.

These were days of blessing to all who attended.

A few mornings after the close of this class work, the same body of women united with the women of the Presbyterian Church in three mornings of prayer service in the Central Presbyterian Church—from these services came forth a number of volunteers to spend as much time during the week as possible in visiting homes of non-believers. And each Church gathered its number into services at the convenience of the women, as to place and time.

Much effective work was done in many homes, to say nothing of the work done in the hearts of the workers.

These meetings culminated in a praise service on Sabbath afternoon when some three hundred women were present. This service was conducted entirely by the Korean women, whose earnest talks, and prayers, and voices lifted in songs of praise, thrilled the hearts of those who had been praying for and with them during the preceding week.

We have had union class work previous to this, but nothing on as large a scale.

We thank God and go forward with larger plans in view.

M. D. MYERS.

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## WOMEN'S SUNDAY SCHOOL TEACHERS' CLASS.

In May the Presbyterian churches in Seoul held a four days' class for their women Sunday School teachers. Fifty-seven came. The only ones who did not attend were those who had serious illness in their families. We thought a class for telling how to teach was needed particularly

The Sunday School teachers attend the Bible classes, so that part of their work is cared for.

Mrs. J. F. Genso, who teaches Pedagogy in the Woman's Academy of the Presbyterian Mission in Seoul, gave lectures on this subject. It was a wonderful awakening for these women, and they were full of delight to know this new knowledge would make them better teachers.

Miss Brownlee and several other ladies gave one lecture each on what they considered most important in Sunday School teaching. That the teacher's responsibility extended through the week was a point greatly emphasized. They were told of one of the foreign pastors in Seoul who is still a member of the Sunday School class he joined when he was ten years old. His old teacher still knows where his boys are, and prays for them.

A young man from Syen Chun, who has a reputation for his ability to use objects very effectively in teaching, gave a lecture, using stones, leaves and apples to illustrate his points.

Mr. Saw Pyung Ho, who often holds the attention of several hundred little street waifs by his chalk talks in the West Gate Church of which Dr. Underwood is Pastor, gave two lectures. In the first lecture, he was a living example of his words, for with the crayon poised in his fingers just ready to draw, it was not until the last five minutes of his hour that he really touched the black board. In the second lecture, he delighted us all by making beautiful pictures.

To further illustrate Sunday School methods, the class was invited for a social afternoon to the home of Miss Shields, Miss Forsythe, and Miss Wambold, at the South Gate Mission compound.

The women were ever ready to take every point home to themselves. One day Mrs. Genso was lecturing on, "Know your pupil." She advised to ask oneself, "Has this pupil "yulsim" (zeal)? At once a sweet little woman bowed her head in shame, she was so afraid she did not have enough zeal herself.

At the close of the class, many of us felt we had had a special blessing from on high, and that we were a few steps farther on the upward road upon which God is leading us with our Korean sisters.

KATHERINE WAMBOLD.

## WORK AMONG THE CHINESE IN SEOUL.

Mrs. C. S. DEMING.

Some fifteen years ago a Chinese Christian herb doctor came to Seoul, named Chee Dao Sin. Formerly a member of Dr. Hunter Corbett's Church in Shantung, on arriving in the country he united with Dr. Underwood's Church, and later married a Korean wife. Being a man of retiring disposition he did not feel competent to organize work among his countrymen, but preached the Gospel among them as he had opportunity

while caring for their bodily ills. In the mean time he was praying that God would send some one to organize the work on a definite basis. His prayer was answered when we moved to Seoul in March of 1912. Tears of joy filled his eyes when he was consulted as to plans for starting work, and his assistance sought. He told how long he had been waiting to see the answer to his prayers.

With his help a meeting was started at the Korean Y.M.C.A. in May. From ten to thirty attended the meetings, mostly men who had first heard the Gospel through Dr. Chee. Mr. Burgess of the Peking Y.M.C.A. spent that summer in Seoul, and brought a young man with him as teacher named Wang. Mr. Wang, while educated in a mission school, had never made any profession of Christianity. While here in Seoul he was truly converted, and did much to help in starting the work. The Sunday before leaving he preached at our little service. He was moved to tears as he told of the experience that had come to him here, and asked our prayers for him on his return. None of his family were Christians and he was going back with the determination to win them with God's help, and to witness among his friends and companions.

We at once began writing to China to see if it was possible to secure a Chinese pastor for the work, praying that God Himself would choose a man and give him the call. On New Year's Day a party of Chinese came to call, and plans for our work were freely discussed. We had felt for some time that the Y.M.C.A. was too far away from the Chinese quarters to insure a good attendance. One said, "We have been praying God to send us a pastor, and we must have faith enough to get a place ready for him." A Committee was appointed to search the Chinese quarters for suitable accommodations for our little mission. They returned with news of three possible buildings. The first was out of the question, the second we saw at a glance was the very thing we were wanting. A new three *kan* two-story brick house on a turning just off Little West Gate Street. It was L shaped with three large rooms opening into each other, and a smaller room behind. Two large rooms opening into one street, and one room into an alley. Upstairs were three rooms and a verandah. We prayed that God would put it into the heart of the landlord to let us rent it at as low a figure as possible. Dr. Chee went to interview him, and the three of us went over the building together. It turned out that he was the cook at the Russian Legation, a member of the Greek Church, and a man whose home was in Hangchow East China, where six years of my missionary life were spent. He was glad to assist work for his countrymen, and let us have the building for 13 *yen* per month, instead of 18 *yen*, giving us permission to make any changes we wanted in the way of removing partitions and altering staircases. It was originally planned for three shops.

The Chinese became enthusiastic about preparing the place. Individual carpenters and masons gave their time and made the necessary alterations. Two large rooms were thrown together by the removal of a partition to form the chapel. The third large room opening on one side

was connected by large folding doors. It was planned to use it for a day school during the week, and have it occupied by the women and girls on Sunday with the doors open. A brick kang bed in one of the rooms was taken down and the bricks used for a pulpit. The Y.M.C.A. contributed six old benches which were repaired by a carpenter free of cost. Everything else was contributed by the Chinese themselves, with the exception of an Estey organ contributed by some friends in Wessington Springs, South Dakota. One man gave two tables, another chairs, another benches, another lamps, another stoves, and another coal. So the good work went on. The first Sunday of Chinese New Year, we met for the first time in our own little mission, and it was one of the happiest thanksgiving services I have ever attended. We were encouraged to pray with greater earnestness for the coming of our pastor. One man said "God has helped us to prepare this place without debt, He will surely send us a pastor now." Shortly afterwards, word was received from China that God's call had been heard by Mr. Li Kwoh Feng, a graduate of the Tengchowfu Theological Seminary, who since graduation, the year before, had been in the Presbyterian ministry. Feeling that it was God's call which could not be disobeyed, his missionary pastor, together with the churches he was serving, sent him to us with letters of recommendation and good cheer. He came to us at Easter, and has been doing good faithful work among us ever since.

It has been our desire to have the work a Union one, and to have it on a self-supporting basis from the first, throwing the whole responsibility on the Chinese themselves. For this reason no outside financial assistance was asked. The pastor's salary of 30 *yen* being more than the little company could manage at first, with the running expenses, the American Bible Society has kindly assisted by giving 15 *yen* per month, in return for which Mr. Li has given half his time to colporteur work.

A lady in the Sunday School party visited our service one Sunday evening and was so delighted with what she saw that she contributed 200 *yen* to furnish the room for the school, also one room upstairs used as a reading room, and to provide books etc. An elderly man named Sin, who for a number of years taught in the mission day schools of the Baptist Mission in Shantung, came to Korea last year to find his son, a stone mason. When he first heard of our meetings and came to us, he was cooking for a gang of workmen, and getting his meals and 3 *yen* per month for his services, glad by this means to keep himself from starving. A letter of investigation sent to his missionary pastor in China brought back a hearty recommendation in reply. So he was established as day school teacher with about fifteen small boys and girls. Beside teaching he has been in charge of the building during Mr. Li's absences. We hope later to get a younger man as teacher who has had foreign training, with an educated wife, so that she can start a girl school. A good teacher will be well supported by the Chinese, and we will have all the pupils we can handle.

There are about twelve <sup>112</sup> who can always be counted on as regular

attenders at the services, and who are earnest Christians, the rest of the audience, sometimes numbering as many as fifty, changes constantly. Only three are Christians of long standing and experience, and Mr. Li is faithfully training up the new believers step by step, beside preaching, especially to the heathen. Every morning he goes to the street, selling books and talking with men as he has opportunity, every afternoon and evening he is in the chapel to talk with those who desire it. A number go to him every evening for Bible study and make use of the reading room which we are gradually supplying with books and papers. There have been several very definite cases of conversion, while others are growing spiritually in a perceptible manner.

A man named Tan who is partially paralyzed on one side, was brought under deep conviction of sin, confessing his sins with cries and tears. He is now a happy earnest Christian, and has been the means of bringing many others to the services. A young man named Chao Hyoh Pong, Dr. Chee's assistant was converted and became very active in trying to win others. He gave half his days to preaching in the stores and places where the Chinese gather. It was his desire to return to China and receive training for the ministry. Several months ago, his father, hearing of his conversion, was very angry, and ordered him home. He went knowing that he would be the only Christian in his home town near Chefoo, and that he would receive much opposition, if not persecution. When he left us he had a number of copies of the Gospels in his hand baggage to give to his fellow passengers on the steamer. He asked us to pray constantly for him that he might witness faithfully. We have since heard from him that he is receiving much opposition, and asking us to continue our prayers on his behalf.

Toward the end of September Mr. Li returned to China to prepare for his ordination, and later be ordained by the Shantung Presbytery in November. On his return, the little mission will be organized into a Union Church, those ready for Church membership will be admitted, and the sacraments administered. Mrs. Li, who has not yet been to Korea, will return with her husband. Her coming will make it possible to hold meetings and classes for women at the mission. Respectable Chinese women did not care to come to the services with no woman at the mission, and for the reputation of the place we did not care to encourage the attendance of the other class until Mrs. Li's coming. For a number of months a little class for women was held in the home of Mr. Lew the contractor, but it was given up on account of overcrowding by the workmen. It will be resumed at the chapel when Mrs. Li comes. With her assistance it is hoped that little groups of Chinese women may be gathered in different parts of the city, for study. A number have expressed their desire to learn to read, and a text-book will be used in which the Gospel is told in easy language. On account of their small feet it is impossible or them to go any distance from home. There are very few women here as compared with the men, and of these only a small minority are actually wives, but we long to reach them all with the message of salvation.

At the meetings of the Presbyterian and Methodist Councils in September, their members decided to give 200 *yen* in all, toward the pastor's salary by personal subscriptions from the missionaries. This will provide 15 *yen* per month toward his salary, taking the place of the Bible Society's assistance. It will enable Mr. Li to give his whole time to pastoral duties. We thank all our friends for this assistance which means so much in the beginning of our work, and we hope that before long even this assistance will not be needed as our numbers grow. We hope that this little Union Church will be the forerunner of other little Union Churches in places where Chinese congregate in large numbers. In several places such as Pyengyang, a few Chinese have joined the Korean Church. We hope to send Mr. Li to meet with these different brethren, and if possible assist them in organizing definite work.

While the work here is as yet in its beginning, and the numbers gathered are but few, yet seed has been sown which will bring forth fruit later. The hand of our God has been with us, leading step by step, and to Him we render all praise for what He has accomplished through our faulty efforts.

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## NOTES FROM THE CANADIAN MISSION.

Hoi Ryong, in north-eastern Korea on the banks of the Tuman River, was opened as a Station in 1912, Rev. and Mrs. Barker, Dr. and Mrs. Mansfield and Rev. and Mrs. Macdonald taking up residence there.

When it was decided that this year's Annual Meeting of the Mission Council should be held at Hoi Ryong, those of us who had not been so far north were glad of the opportunity to visit the new station, though some of the married ladies were debarred from attending, on account of it being a rather hard trip for small children, especially in the rainy season.

The members of Wonsan Station left by the *Shinju-maru* on the evening of Saturday, July 19, accompanied by Mr. Hugh Miller, Agent of the British and Foreign Bible Society, and Miss Adair, a member of the Canadian Presbyterian Mission in Korea. The following evening the members of Ham-Heung Station came aboard at the port of So Ho, and on Monday evening we were joined by the Song Chin contingent at that port.

It was in a heavy downpour of rain that we disembarked at Chong Chin on Tuesday morning. We were met by a member of Hoi Ryong Station who had come down to welcome us, and had already made arrangements for our transfer on the light railway which carries passengers and luggage to Hoi Ryong, two hundred *li* away. The small uncovered, flat cars which can accommodate two passengers, and a certain amount of luggage, are propelled by man-power—two men for each car. These push from the rear until a good speed is obtained, when they jump on, until the car slows down again. On the down grades when going round



the sharp turns, of which there are not a few, the injunction "Hold fast," is by no means unnecessary, and is not to be disregarded.

By starting early and travelling late, the trip can be made in a day, but our party did not leave Chong Chin until half past ten, and on account of the rain, which continued all day, we were quite ready to stop when we reached Pu Ryong at five in the afternoon. With some difficulty accommodation for all was found at Japanese and Korean inns; at the latter, the heated floors afforded a better opportunity for the drying of rugs and wet garments.

On the following day, it was still raining when we started at half past eight, but the weather cleared before we came to a high pass over which all passengers have to walk, unless they prefer to hire Korean ox-carts. On the top of the pass while we rested we had a picnic lunch, and found some cool spring water very refreshing.

The remaining eighty *li* is all down grade and we reached Hoi Ryong about three o'clock, having had a very enjoyable trip in spite of a few discomforts.

The Mission Council was in session for several days; reports were received, and the usual amount of work transacted. At this meeting it was decided that a station should be opened at Yong Jung, in Manchuria, one hundred and twenty *li* from the Tuman. During the past few years, Koreans have crossed into Manchuria in considerable numbers, among them being a good many Christians from all parts of Korea. Conditions in Korea and Manchuria are so different that to do effective missionary work among the Koreans across the border, it seemed necessary that some workers should reside among them. Mr. and Mrs. Barker were appointed to open the station, and with them will be associated some new workers we are expecting from Canada, this fall.

A meeting of the Ham Kyung Presbytery was held in Wonsan during the week preceding the meeting of the General Assembly in Seoul. Four men from our field who graduated from the Theological Seminary last spring, were licensed to preach; of these, two who had received calls to congregations within the Presbytery were ordained, while another has accepted a call from a congregation in another Presbytery.

Early this month (September) Mrs. Foote and the three younger children left Wonsan to return to Canada where the two older girls are in school, and last week D. Greerson and family of Song Jin Station passed through on their way home on furlough. Some months ago Mr. Young and family and Mrs. McRae and children, all of Ham Heung Station, returned to Canada; so all our older stations are minus some of their members, and of the twenty children in our mission families, only five remain in Korea. We never had so many off the field at one time before, and so many workers can ill be spared from our small staff; but we look forward to their returning with renewed health and strength to take up the work again.

Next week we expect to have the pleasure of welcoming five new missionaries who have been appointed to Hoi Ryong and Yong Jung

Stations, and are hoping that the Foreign Mission Board of our church may soon be able to make some more promised appointments. We still need to pray that the Lord of the Harvest may Himself choose and send forth those whom He would have serve Him in the distant parts of His vineyard. Surely if the Christian young men and women of the homeland realized what a privilege it is and what a reward would be theirs even in this life, more would be willing to respond to the call of our Saviour, to "go into all the world and preach the gospel to every creature."

J. B. R.

## THE CALL OF MANCHURIA.

The call from Manchuria to the Koreans was first heard fully thirty years ago when they began settling in the territory north of Chashyung and Huchang counties, and there they were early visited by Drs. Ross and Webster of Moukden. As long ago as July 1886 we find the British traveller H. E. M. James writing of them, as follows: "A great many are Christians, and one of them showed us a book which had been given him by a missionary. In 1882 some of the gospels translated into Korean by Mr. Ross got into the hands of one of them who was baptized and returned to make known the glad tidings to his fellow colonist. The news he brought kindled a flame which spread from house to house, and valley to valley, and when Messrs. Ross and Webster, visited them they saw their way to baptize eighty. Not the least hopeful feature in connection with this movement is that it takes its stand on the platform of self-support. The Koreans build their own churches and support their own ordinances."

These early settlers later all returned across the Yaloo, on account of the disturbed condition of the country, but it was not long before others began settling a little further south opposite Chosan county, the section now commonly known as Se Kan Da.

The call from Manchuria to the Christian workers on this side the Yaloo to go work amongst the Koreans, was first heard about twelve years ago, when a worker supported by the missionary society of the churches in this province (North Pyeng An) first went to work amongst the settlers close to the Yaloo. That was in 1901. The next fall the writer visited these Christians and found them quite numerous and very much in earnest. From that time the work has been regularly visited and cared for, both by Korean and foreign workers.

The Koreans were then settled in a very small area, but to-day it is far different. The latest form of the call comes from the Manchurian Missionaries gathered last spring for the Continuation Committee Conference with Dr. Mott, who took the following action: "That the church in Manchuria should consult with the American and Canadian Presbyterian Churches in Korea, and other missions as to the evangelization of Koreans coming into Manchuria."

During the past year I have had the pleasure of making three trips into Manchuria. The first in January was made up the Yaloo valley on horse-back. From Chosan in company with Messrs. Rhodes and Hoffman of Kangkei, I visited one of the groups "out side the pass where the annual class was being held. In June I visited the work south west from Antung going in, seventy-five *li* by Chinese mule cart, and in July accompanied by my family, I visited Moukden, Liaoyang, and Kai Yuan. In the first city we met a large number of Koreans and in all three places I interviewed many Scotch and Irish Presbyterian Missionaries, regarding the work for the Koreans.

We have all been more or less cognizant of the recent great migration of Koreans to Manchuria, especially during the last year, but probably few realize how many, and widely scattered, they are.

Beginning up in Puk Kan Do close to the Russian Primorck province, we find the Koreans settled by the tens of thousands, and extending from Hoi Ryung on the Tumen River for four hundred *li* along the great trade road to Kirin. These Puk Kan Do settlements extend south west along the Korean boundary most of the way to Se Kan Do. In Se Kan Do there are, perhaps, the largest settlements of all, totaling any where from one hundred to a hundred any fifty thousand colonists. Coming down the Yaloo, we find some in the territory south of the Padi Kang, but more south west from Antung, between there and the sea. In Moukden itself, there is a settlement of three or four hundred, and several large settlements to the west, and another at the Fushun coal mines.

In the Kwangtung leased territory there are said to be several hundred employed, and away to the west, near the junction of the branch railroad running into New Chwang from the Tientsin-Moukden line there are other large settlements of Koreans farming the low wet land of that section. Along the railroads there are other small groups, one hundred and twenty settlers in Harbin, several groups between there and the Russian frontier, and most remote of all, five hundred in the Pong Mil San wheat country five hundred *li* north of the Vladivostock line, and close to Lake Hanka.

In all Manchuria there are easily three hundred thousand (300,000) Korean settlers, amongst whom there are known to be several thousand Christians. Through the one station of Kai Yuan many miles north of Moukden in the month of March alone, there passed three thousand settlers, bound for the western part of Se Kan Do. Others went in by the Fushun colliery branch, and other hundreds journeyed north up the Yaloo valley. The well-to-do, hired Chinese carts for the women and children. In one cart I saw twenty-five women and children-packed away. The poorer ones all trudged on together, the men carrying the family baggage, and the women, the children. It was pathetic to see them with their heavy burdens, especially as most of them were little used to our severe northern winters.

Some imagine that the agitation in China against the coming of these thousands of Korean settlers will result in both driving out those already

there, and in checking any further migration. Those best posted, doubt this, and feel that the Japanese government will so arrange matters that the Koreans will be free to take up these desirable lands which are not being worked by the Chinese.

And now a word regarding the church work already established. Of that in the hands of the Canadian Mission I will not attempt to speak except to mention that they have already opened a station in Puk Kan Do. In Se Kan Do there are over twenty groups, and two thousand Christians. These are looked after by a Korean pastor, Kim Chin Koon (who is supported by the churches of Syen Chyun county) and by Rev. Messers. Rhodes and Hoffman of Kang Kei. In addition, there are two helpers supported by the circuits and also a colporteur of the British and Foreign Bible Society. Coming south, down the Yaloo again, we find one small group of Christians across the river from Pyuk Tong Euiju, and four or five amongst the settlers south west of Antung. These latter are looked after by a helper from Euiju.

In Moukden itself, there is a congregation meeting regularly for worship, and already raising money to build a church of their own.

In the territory around Moukden there are three places where the Christians meet for worship. For the care of this part of the field, the Missionary Society of the North Pyeng An Presbytery, has recently sent out an ordained pastor, who it is hoped will later be able to settle in Moukden.

The Canadian Mission has already opened their station in Puk Kan Do for the supervision of these Koreans, and the Northern Presbyterian Mission has taken steps looking forward to the same move in the very near future.

Some would say, with so much work still to be done in the Peninsula, why branch out further a field with foreign manned stations? But there are certain elements in the situation which make the help and supervision of the foreign missionary especially desirable.

1st. The Korean, although a splendid evangelistic worker, and a pretty good pastor, is not a good organizer, especially of a scattered and little known work.

2nd. In a new country, where there is always a tendency to let down standards, the foreigner will be more of a force to keep the Koreans up to a proper level.

3rd. The foreigner with his wider experience will be better able to meet new political conditions, and the questions arising from contact with another church.

It is greatly to be hoped that the Board of the Presbyterian Church, (U.S.A.) will give its consent to the opening of a station, that the present splendid efforts of the Korean Church may be sufficiently augmented.

If one could have seen the tears of gladness that were shed by the Koreans in Moukden, when Mrs. Whittemore and I were with them one

Sunday last July, I am sure he would feel that the Koreans wanted us to come and care for them in their new and far away homes.

N. C. WHITTEMORE.

## INDUSTRIAL WORK OF THE ANGLO-KOREAN SCHOOL.

The system of industrial training of The Anglo-Korean school, as far as it has been reduced to a system, is based upon certain principles which, whatever others may believe, we recognize as vital. However, there is a difference of opinion within our own mission as well as without, as to these same principles. In investigating the Industrial Education in the Christian schools in Korea, we find almost universally, that the work of this nature which is being done is not "industrial training" proper, but is in the form of a "self-help" department. All that is termed "industrial training," seems to be based upon this idea, with the exception of one or two schools. The idea is to help boys make their own way through school. No one can deny that this is a good principle in itself, but is it adequate as the fundamental basis for any system of industrial or manual training?

The first principal on which The A.K.S. bases its system is this; that students should be trained through a course of industrial study, on the same basis as they are taught mathematics, or science, or Chinese! Education is to fit men for life. Life is not and cannot be the same in every land. The local environment, the economic and social condition of a people have a great deal to do with determining what will fit men for life in that country. We are training young men for life in Korea, not for life in America or in England. Are we doing it wisely? We have the "self-help idea," but instead of its being the basic principle, it is an outgrowth; instead of being the root of the tree, it is the first fruits!

The second principle is a medium between two opposite tendencies. One of these seems to be an unconscious effort to pick up our Western civilization and to plant it in unadapted soil: a tendency to train the Koreans to live in the west. It is natural for us to follow in beaten paths, even as it is the habit of the East to do so. The second tendency is just the opposite. We are told Koreans are Koreans and should be taught Korean trades, with Korean tools, in the Korean way. If they are taught to use Western tools they cannot buy them after they have learned a trade, and so the trade becomes useless. If you are going to teach the Korean boy anything that will be of value to him you must teach him with such equipment as he can buy, with only a few *yen*, after leaving school." Now, both of these are unsatisfactory. The one view is like a ladder with all the lower rungs out. If only one could get up to the first high up rung, he could go up in a hurry. The other view is like the same ladder with all out but the lower rungs. One can climb

up a certain distance, but he could get up that high, without *any* ladder. The A.K.S., whatever it may have accomplished as yet, is trying to construct the complete ladder, not for a sky-scraper, but only for a second floor structure. Koreans *must* be taught the things that are Korean, and very much in the Korean way, but to stop here is to have contributed nothing permanent; you have only trained a laborer to make a litter better living. We must have a basis on which to build the permanent; an education that will give its recipient a broad outlook on life, a high ideal, and an opportunity to develop, for himself, his people, and the church, a better economic condition than his father enjoyed. For what have we gained for our cause when we have trained a laborer to be a laborer and nothing more forever? What have we done for Korea? Each one of this generation, and each one of the next, might go through the same mill, and yet there be no perceptible development! But train a man to be a leader by giving him *more* than his father had, more than his fellow has; give him an ideal, and although he may begin at the bottom, and he ought to, he has a chance for development! He has *ideas*, and sooner or later he will bring them to bear, somewhere, and become a benefactor of his race, and a leader and pillar in the church, his influence will not die with him, for he will have set things in motion that never will stop!

The A.K.S. has several courses but the Textile course will serve as an example, it being, in fact, the most fully developed. In this department we have two classes of students; the "manual training" students from the Middle School proper; and the "trade-school" students. The former take the same course as the latter but only give from 45 minutes to one hour and a half per day, therefore they really cannot complete the course while in the high school and middle school, because the course covers more than they can master in that length of time. Last April we opened the Textile course to special students, and although only one month's notice was given, twenty students entered. The course comprises too much to describe in detail here, so we will give only an outline of it as follows: 5 hours a week in Bible, 5 hours a week in Chemistry and Physics, the former leading to dyeing, and the latter to the mechanical part of weaving; 10 hours a week to the theory of weaving and dyeing; 3 hrs. per week to Japanese, and the rest of the day is given to the practical work of the course. The length of a day depends upon the time of year; In the Spring the hours were from 7.30 a.m. to 6 p.m. We are planning to provide students with night work, too. The dyeing course is complete in itself, including the dyeing of direct dyestuffs; the sulphur colors. acid and basic dyes, indigo, aniline and the famous Indanthrene dyes, the fastest popular cotton dyes in existence. The weaving course is complete in cotton, wool, and silk,—silk spinning, winding, sizing, warping, designing, plain weaves, twills, dobby up to 16 harness, and the Jaquard up to 600 harness; on the plain hand loom, foot-power loom, dobby hand-loom, dobby-foot-power loom, the hand "Jaquard" loom, and the dobby power loom. A student who has properly mastered this

course, will be able to take almost any piece of goods you have and reproduce it even to your dining table-cloth, if you furnish the yarn.

These students are required to pay an annual entrance fee of 6 *yen*, and their own expenses. During the first six months of the course, no student gets pay for anything, although they turn out a good deal of marketable goods. After six months, he gets an opportunity to earn half of the profit on the goods he weaves. This is the first fruits of the harvest, and we feel sure that a good thrifty boy, can earn his board and carry his course, without any trouble.

C. H. DEAL.

## A FAREWELL LETTER FROM REV. THORNTON A. MILLS, D.D.

In the year I have spent in Korea, several features of Mission Work and Problems, have made outstanding impression on my mind; and of these I would like to speak, both with reference to the friends on the field, and also to those in the home land.

First let me bear my tribute to the pure and noble character of the men and women in the work; to their wit and wisdom, their tact and judgment, the graces of their lovely lives, their steadfastness, and their unlimited devotion to their Lord, and to the work He has entrusted to them, and to the people, whom He has given into their love and care, for whom they are indeed "put in trust of the Gospel," and to whom they unstintedly give love and toil.

To this I must add my own sincere thanks and my deep appreciation of all the countless courtesies and kindnesses, of their welcome to me and of the cordial hospitality of their homes, which have made my year in Chosen a delight. I shall always be glad and grateful that I have come to personally know and love them; that I have ever so small a share in their work: and that I begin to understand some of their pressing problems, and to know and love their people.

As I compare what I have seen with my previous conceptions of the work, which I suppose were those of most of our friends at home in America, I see four marked points of difference. I had always been supremely impressed with what I had heard of the evangelistic fervor and effort of the Korean converts. I saw much of this, enough indeed to put to shame even the most spiritual of our churches and Christians at home, but I did not see all that I expected, and I fear that in the strenuous experiences of the last few years, of crop failures, that great migration of thousands to Manchuria, and other extreme difficulties, through which the church has held its own in numbers and has been greatly purified and strengthened in character; and also through the intense efforts to train and develop native Christian character and literature;—I fear that thus the church as a whole has somewhat lost its early fervency of evangelistic effort. But I see also, that both the Missionaries

and the church are awake to this condition, and I have no doubt but that the added stress now being laid once more on the duty and delight of personal evangelism by missionary and by native leaders and all native Christians, indeed will make the coming years as "showers of blessing," in comparison with the "mercy drops," of the great ingathering of the past.

Again, I had heard so much from the missionaries of the high original talent and capacity of the Korean, that I had supposed the race would abound in leaders for the native church. I do not think anything I had heard was overstated. The typical Korean has a fine mind capable of noblest thought and profoundest reasoning, and deepest feeling: and yet he is not, at least not yet, a leader. Centuries of the gross superstitions of heathenism, of miscarriage of justice, and vilest conception of government, has stifled the power of initiative and of quick and accurate decision. He makes indeed a wonderful Christian, both as to faith and practice, and an equally wonderful church officer full of faith, patience, zeal, and personal piety, yet he largely lacks the administrative ability, so common in the Occident. This, ever, is vitally necessary for the development and independence of the Native Church. Our Union Christian College and our Seminary, do indeed make fine teachers and fine pastors, but these too need continual pastoral care and guidance themselves. Occasional striking instance of Native personal power show the gift of leadership is not extinct. It must, however, be quickened, strengthened, developed by the wisest missionary care, and to this problem the whole missionary force is now directing its thought, and prayer, and effort as never before.

I am sure, in the third place, that I was mistaken in supposing that perhaps, nearly as much money as was really needed, had been, and was now being put into our enterprise there. It is true that we have given Korea many academies and hospitals, a fine college, a Theological Seminary and a Medical College, but many of these are very inadequately equipped, and some of them are altogether too small for the work to be done in them and by them. For example, by the time this is read, two splendid new school buildings, and a dispensary will have been completed at Taiku. Our first thought is of exultation, but our second of apprehension. Those new buildings, to give the results desired, call at once for three new American teachers for the boy's and girls Academies, one more for the Bible Institute, and another doctor: and for several thousand dollars worth of equipment besides! It is no economy but a flagrant extravagance to provide a fine plant, but no power to run it. Lovers of our wonderful work in Korea need not think their gifts will be unneeded for a very long time to come! Twenty per cent more annual revenue would mean one or two hundred per cent more results.

The last change of opinion which I wish to emphasize, is as to the immediate pressing need of more workers. So many new missionaries were sent out under "The Korea Propaganda" of five years ago, that I had supposed many more would not be needed; but now I do not



suppose it would be possible to make a greater mistake than this about the work. Korea has been so blessed of God, spiritually, that the native Christian constituency, grows far faster than it is possible to develop native leadership to care for it. Each year of missionary success, each increase in the number of preaching places, and of inquirers, means added work for the missionaries now on the field. Fields now showing a splendid fresh growth of grain, will revert to weeds only, if not cared for; and can be cared for only by an increase of force. Unfortunately, the force does not increase but decreases! Occasionally God translates one of His beloved servants. Occasionally, under the Oriental climate and conditions health breaks, and most effective families like the Lees, and Johnsons, and Millers, must go to America, hoping against hope for the return of vigor which will make return to the field possible. Never have I seen a deliberative assembly give so much and such strenuous thought, and counsel, and prayer and time to a problem, as our Korea Mission gave this Fall to the heart rending question as to how to locate the men and women so that, if possible, the precious hard won victories already gained may not be lost, and so that some few of the countless importunate Macedonian crys for help, may be answered.

We have academies and hospitals that could many times increase their usefulness in saving souls and training leaders, if we would only adequately man them. I heartily believe that there never was a day, since we began our Korean work twenty-eight years ago, when the Christian's need of our institutions was more vital than to-day. The pressure on the evangelistic missionaries, also, is appalling! If our evangelistic force of both men and women were at once doubled, it would not be enough to overtake the need! If for the next ten years the American Church will increase the annual appropriation of funds for Korean Mission Work thirty or forty per cent each year, and will increase the number of fully qualified missionaries on the field at least ten per cent each year, I think the problem will be solved; and at the end of that time the force then on the field and the more fully developed native church will be able to care for the work. I do not believe less than this is adequate. This is our strategic opportunity. It is the call of our crucified Savior, also. The work must be done or men perish for want of the light. We are "put in trust of the Gospel," for the Koreans. "We have come to the Kingdom for such a time as this." Let us pray, let us give, let us go in the name of the Lord and bring this people to Him who died for them and for us.

Dear Mr. Editor, I feel I weary you and your readers, but there seems no end to all my heart would say of and for Korea. I thank God for my year there. If He should again open the way and send me back there, some day, it will be with joy that I shall return to the blessed fellowship of the work and the saints in Korea.

With heartiest and kindest greetings to you all, I am,  
Your cordial friend,

## BOOK NOTICES.

"*Inside Views of Mission Life*," is a book of one hundred and thirty-nine pages, from the pen of Annie L. A. Baird, Presbyterian Missionary in Pyeng Yang, Korea.

The book contains five chapters, to wit, Missionary Temptations, Missionary Trials, How busy is the missionary? Missionary Diversions, and Missionary Joys.

This book is happily conceived and is well executed, and will be perused with great interest, alike by missionaries, and by dwellers in the home lands.

*The Missionaries will be interested:* They will here be introduced to "His majesty myself" in such a way as will reveal his strong points and his weaknesses.

As no one has ever seen more of his own countenance than the tip of his nose, save by reflection in a mirror; almost as little of his real character has been clearly seen and contemplated, so that the Greek philosopher urged "know thyself," and the Scotch poet sighed,

"Oh wad some power the giftie gie us  
To see oursels as others see us!"

Well, the authoress here has evinced considerable ability in unveiling the missionary to himself.

In a "foreword." Mrs. Baird says, "My chief hesitation in attempting a short description of life on the mission field.....is the fear that some friend or acquaintance may imagine that he or she has been made use of to point a moral or adorn what would otherwise be a dull tale, as a matter of fact, no added scintillation to these pages would repay me for a hurt done to a single friend, etc."

A refreshing vein of humor runs through the book. It is suggested that the third chapter "How busy is the missionary?" conclusively answers the oft put question, "Why does not the missionary keep chickens?"

*Home landers will enjoy this Book* for what may be termed "Sea voyage reasons." On a first class ocean liner we not only have plenty of horizon and fresh air; abundance of food and facilities for diverse baths, but best of all we have plenty of leisure and easy social access to all sorts and conditions of men among the passengers; statesmen, philosophers and poets are willingly at our service, day in and day out.

The non-missionary reader of this little book, will perceive the great missionary horizons, breathe the missionary atmosphere, eat and bathe and sleep in the missionary's home, and, best of all, will leisurely visit and become acquainted, in a somewhat vital personal way, with missionaries; so that the eyes of his understanding will be enlightened, his heart warmed toward the firing line of Christians who are toiling to bring light to the benighted myriads of the earth, who sit in gross darkness.

This book may be purchased at the Korean Tract Society, for 75

sen, and from the publishers "The Westminster Press," Phila. U.S.A., for 35 cents.

Happily this book is just in time for Christmas:

"*Three Things Injurious to the Body.*" This is the subject of a little book in Korean, written by J. D. Van-Buskirk, M.D., and published by "The Woman's Christian Temperance Union."

The author states the fact that from time immemorial the Koreans have consumed enormous quantities of rice liquor, called "sool, with the result, that much drunkenness prevails among all classes of the people. This is shown to be contrary to the teachings of their sages. Confucius declared, "Liquor is the medicine that strikes the nature, and makes crazy," Ha-oo says, "Destruction of the nation, and ruin of the home, is liquor!" The common delusive sayings of the people are quoted, and shown to be untrue. On the contrary, liquor is shown to injure the drinker's body, mind, and character, not only, but through heredity to entail a curse upon his innocent children.

It is argued successfully, that as alcohol does no good to *any*, but does deadly harm to *many* it is therefore an evil to be avoided and opposed.

In like manner *tobacco* is shown to be injurious to the body, especially in the case of the young; and a strong plea is made for keeping clear of the tobacco habit and its train of baneful evils.

In the last chapter, sexual abuses are briefly treated. If those who ought to know the vices of the Koreans are not sadly mistaken, there is abundant need for their instruction along this line.

The book is not intended for promiscuous distribution as a tract. It is a serious study, adapted for use in classes; and to be read and digested by church leaders who will here find suitable ammunition for an effective attack on this stronghold of the evil one.

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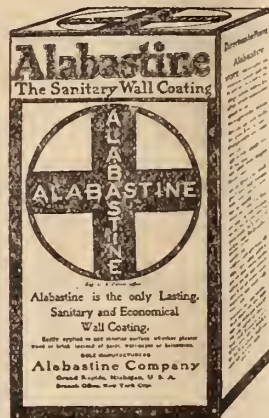
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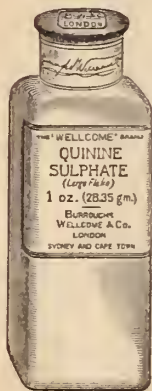


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